

Church of God
Evangel



May 16, 1960

Jesus Christ the same yesterday, and to day, and for ever.



White House—Home of Presidents

Should We Vote for a Catholic President?, pages 3, 8.

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Notice to all Church of God people who may have friends or relatives living in the greater area of Silver Springs, Maryland (Wheaton, Glen Haven, Kensington, Chevy Chase, or Bethesda), please notify the pastor of the Church of God in Wheaton and he will make a special effort to contact them for the church. Our church is located in Wheaton, Maryland, 12113 Selfridge Road, Viers Mill Village, telephone WH 6-3293. We will make every effort possible to get your loved ones to keep their church life active.

—Perry Fred Stone, pastor

If anyone has relatives or friends in or around Philadelphia, Pennsylvania, please send me their names so I may contact them. Or you may call the church clerk, Mrs. Mary O'Keefe, 1130 Dunton Street, Philadelphia, Pennsylvania, phone Garfield 3-2933.

—A. L. Cook, pastor
Route 2, Downingtown, Pennsylvania

SPECIAL NOTICE

Recently a notice appeared in the *Evangel* asking those who wished to make reservations for rooms in private homes for the General Assembly to contact me. Our files on these accommodations have not yet been set up. Please hold your inquiries and reservations until a later notice appears in the *Evangel*.

—Paul S. Cook
Memphis, Tennessee

CHURCH OF GOD *Evangel*

Official Voice of the Church of God

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WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

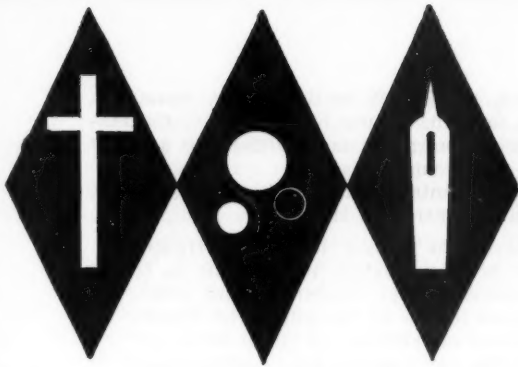
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Editorial

A Roman Catholic President?

AN ISSUE OF grave moment confronts America: whether or not to nominate a Roman Catholic for president of the United States.

If a Catholic is nominated, a matter of even graver concern will confront us: whether or not to elect a Roman Catholic president of the United States.

Until the issue is decided, feelings and emotions will run high all across our country. The newspapers, magazines, and air waves will be filled with pledges, charges, denials, and retorts of such abundance that confusion will result.

The question of whether or not to vote for a Catholic president transcends the political realm and enters into the area of religious thought. The problem is basically and primarily a religious one; it must be considered not from its political portents, but from its religious significance and background.

Those who have objections to voting for a Catholic will surely be accused of bigotry, and it will be considered a mark of brutishness to be influenced by the religion of a presidential candidate. There is no reason, however, why the religious or anti-religious views of any candidate should not be discussed, particularly when they have a direct bearing upon the candidate's function as a governmental official.

We may be sure that the religious beliefs of a Mormon, or a Jew, or a Jehovah's Witness, or a Spiritualist, or a Mohammedan, or an atheist, would be discussed. We may also be sure that the beliefs of a serious Pentecostal candidate would be questioned and debated without hesitation. Yet when the beliefs of a Roman Catholic are questioned, the cry of "bigotry" is raised. Many an honest heart has thus been intimidated into silence, fearing to be branded as narrow and prejudiced.

Why should the religion of a candidate not be questioned? Nothing is a greater mold of his character and personality. His private worship is one thing, but his religious views that relate to the function of his office, his discharge of responsibility, and his philosophy toward the state is quite another matter. When religion is a matter solely of the individual, it will not likely be investigated; when, however, that religion takes strong positions on matters of the state,

often in conflict with it, then it deserves to be openly discussed, the charge of bigotry notwithstanding.

The Roman Catholic Church enjoys complete freedom of worship in the United States, a freedom that Protestants are happy for them to have, and would fight to preserve for them. This freedom is good and right and necessary for our democratic way of life.

A One-sided Concept

Tragically, however, this concept of religious freedom is not shared by the Catholic hierarchy. As a minority, Catholics will accept and enjoy it, but as a majority, they have not extended it to others. The Catholic view is that they are the true Church and all others are heretics. As the true Church, they should have all rights and liberty, and as heretics, Protestants should have none.

In 1910 Alexius M. Lepicier, professor in the Pontifical College de Propaganda Fide, wrote:

"Should heretics be tolerated? No one can doubt that they not only deserve to be severed from the Church by excommunication, but they ought to be taken away from the midst of the living by death. Wherefore, as soon as anyone makes a public confession of heresy and endeavors to pervert others by word or example, not only should he suffer the greater excommunication, but also he should be justly put to death, lest he should destroy very many by his pestilential contagion."¹

Remember, we Protestants are heretics in the eyes of Catholics, and what we call conversion, they call perversion.

Much more recently, a Jesuit priest wrote:

"The Catholic Church, being convinced, by reason of her divine prerogatives, that she is the one true church, claims for herself alone the right to freedom, for this right may

¹ Alexius M. Lepicier, *De Stabilitate et Progressu Dogmatis* (Rome: The Pontifical Library, 1910), p. 104.

be possessed only by truth, and never by error. Where other religions are concerned, she will not take up the sword against them, but she will ask that, by lawful means worthy of the human creature, they shall not be allowed to propagate false doctrines. Consequently, in a State where the majority of people are Catholic, the Church asks that error shall not be accorded a legal existence, and that if religious minorities exist they shall have a *de facto* existence only, not the opportunity of spreading their beliefs. Where material circumstances—whether the hostility of a Government or the numerical strength of the dissenting factions—do not allow this principle's being applied in its entirety, the Church requires that she shall have all possible concessions, confining herself to accepting as the least of all evils the *de jure* toleration of other forms of worship. In other countries, the Catholics are obliged themselves to ask for full liberty for all, resigning themselves to living together where they alone had the right to live. The Church does not in this way give up her theses, which remain the most imperative of all laws, but adapts herself to the hypothesis, which must be taken into account on the material plane. Hence, the extreme horror on the part of the Protestants, who hold it against the Catholics that they withhold freedom, indeed *de facto* toleration from others, when they are in the majority, and on the other hand demand it as a right when they are in the minority.

"The Catholic Church would be betraying her mission if she were to proclaim either in theory or in practice, that error can have the same rights as truth, especially when the highest duties and interests of man are at stake. The Church can feel no shame at her intransigence as she asserts it in principle and carries it out in practice, though the Areopagus of the nations of today may smile pityingly or rate against it as tyrannical..."²

The Church and State

This stated position of Catholicism is contrary to all that Protestant Americans love and believe. We, in Catholic eyes, are "error" and have no rights. Since we are in the majority, however, they cannot deprive us of our rights. They must therefore reconcile themselves to co-existence with us, professing a desire for religious liberty, until they become the majority. Then they should deny Protestant "error" the right to spread its gospel. Remember that this is the stated policy of Roman Catholicism, written in Rome in defense of the persecution of Protestants in Spain.

An honored American principle is the separation of church and state. Catholic opinion is diametrically contrary to this. They work through any form of government that will give them exclusive sanction

and authority, whether it be democracy, monarchy, dictatorship, fascism, or any other. Indeed, Catholicism has always prospered most under the aegis of tyrants and monarchies.

They press for integration of Church and State, with the aim of controlling the State.

"Whenever the papacy has had sufficient power to press its claims, it has done so to the uttermost; kings, emperors, and rulers being forced to bow to the will of the Roman priest. Direct interference in the political affairs of the nations has been unblushingly practiced, and resistance met with the thunders of excommunication and interdict."³

In unmistakable terms, Pope Boniface VIII stated the Roman Catholic view that the pope should control the nations:

"There is one fold and one shepherd. The authority of that shepherd includes the two swords,—the spiritual and the temporal. So much are we taught by the words of the evangelist, 'Behold, here are two swords,' namely, in the Church. The Lord did not reply, 'It is too much,' but, 'It is enough.' Certainly he did not deny to Peter the temporal sword: he only commanded him to return it into its scabbard. Both, therefore, belong to the jurisdiction of the Church—the spiritual sword and the secular. The one is to be wielded *for* the Church, the other *by* the Church; the one is the sword of the priest, the other is in the hand of the monarch, but at the command and sufferance of the priest. It behoves the one sword to be under the other, the temporal authority to be subject to the spiritual power."⁴

No pope since Boniface has repudiated this claim, nor can they in truth do so.

Indeed, another pope, Pius IX, published a *Syllabus of Errors* in which it is declared an error to believe that the Catholic Church should not use force or exercise temporal power. The *Syllabus* is a remarkable Roman Catholic document. It says it is an error to believe that the Church and State should be separated; it is an error to believe that every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true.

In short, everything we hold dear, Catholicism holds to be error.

Catholic apologists and Protestant sympathizers naturally debunk these dogmas and insist that they have little or no relevance to the present American scene.

Now the nation is in a dilemma. Both major political parties are forced to decide whether or not to

² F. Cavall, *La Condición de los Protestantes en España*, (translation of article in *La Civiltà Cattolica*, April 3, 1948), *Ecclesia*, VIII (May 1, 1948), p. 5 (481).

³ J. C. Macaulay, *Truth Vs. Dogma* (Chicago: Moody Press, 1946), p. 96.

⁴ *Ibid.*, p. 95.

nominate a Catholic for the presidency or the vice-presidency. At the time of this writing, the front running Democrat is a Catholic, with a second Catholic a possibility for vice-president. The Republicans have two Catholics, one a woman, in mind as vice-presidential nominees.

The dilemma is this: the Catholics have demonstrated in several state primaries that they will work and vote to put a Catholic in office, voting for religion rather than party or platform. Not to nominate a Catholic may alienate this Catholic bloc. Many Protestants, intimidated by the smear of bigotry, may vote for a Catholic out of sympathy, party politics, or "broad-mindedness." Many fear to do what the Catholics are willing to do: consider the religious beliefs of the candidate. The Catholics will vote for a Catholic and then cry "bigotry" when Protestants prefer a Protestant.

Not that one Catholic president would be bad. In fact, it very likely would be a popular thing.

My belief is that a Catholic president, regardless of his party, would make such a proper and popular president that the religious question would be dead forever. That would certainly be to the liking of the Vatican. Thereafter America would never again hesitate to elect a Catholic, or even a succession of Catholics. There might even be times when the only choices would be Catholic. Once the wall is breached, the flood will be inevitable. That is when the powers of Rome will make whatever move for control they can.

Could It Happen Here?

Now I am not speaking against any Catholic aspirant; in many ways I admire most of them. It is the Catholic system of which I am suspicious. I have been in too many Catholic-dominated lands, have seen too much of their oppression, and have heard too many Protestants in those lands declare a greater fear of Catholicism than of Communism, for me to doubt what can be done anywhere they are in power.

But this is America, some say. What has happened in Spain, Colombia, Mexico, Argentina, Portugal, Haiti, Angola, Mozambique, Italy, or other lands can never happen here.

No, not immediately. But the leaven of oppression will work as surely as it works slowly. The first moves will be imperceptible: Cabinet appointments . . . diplomatic appointments . . . state-supported parochial schools (beginning with fringe benefits, as one Catholic calls them) . . . recognition eventually of the Vatican as a state with diplomatic relationship with the United States.

There are several points the Catholic Church is pressing for right now. The commendable organization, Protestants and Other Americans United for Separation of Church and State (P.O.A.U.), has posed three questions to Catholic aspirants to the presidency:

1. The Canon Law of your church (Canon 1374) directs all American Catholic parents

to boycott our public schools unless they receive special permission from their bishops. Do you personally approve or disapprove of this boycott rule?

2. The bishops of your church, in an official statement in November 1948, have denounced the Supreme Court's interpretation of the religion clause of the First Amendment and have urged that the Constitution actually permits the distribution of public money on an equitable basis to sectarian schools and other sectarian institutions. At present the Catholic press and ranking prelates are promoting a plan—see *United States News and World Report*, October 25, 1957—for securing grants of federal money to parents to cover the costs of parochial school tuition by laws which would parallel the G.I. education bills. What is your personal attitude toward the new plan for financing parochial schools?

3. Many nations recognize your church as both a church and a state, and send official ambassadors to the Holy See. If you became president, what would be your policy concerning the appointment of an American ambassador or a personal representative to the Vatican?⁵

If a man answered these questions satisfactorily as an individual, how long could he withstand the pressures from his church to carry out its aims?

For instance, Al Smith made a splendid affirmation of his personal views, stating emphatically his loyalty to the Constitution, when he ran for president in 1928;⁶ yet he was criticized by other Catholics for his "heresy." Dr. E. Boyd Barrett wrote in *Rome Stoops to Conquer*:

Smith's *Credo* . . . was impotent to wipe out the Roman decrees and encyclicals which establish as Roman Catholic doctrine the desirability of the union of Church and State. In point of fact, Smith's *Credo* was heresy. Objectively, at least, it was a bid to trick and deceive the American people into a false conception of Catholic doctrine on the relationship that ought to exist between Church and State.⁷

Now Senator John F. Kennedy has published his views on these vital matters, and they sound well enough.⁸ Like Smith, he has been roundly criticized by the Catholic press and has found that "few Catholics are in agreement with his views."⁹

There is good reason to doubt the sincerity of any statements designed to woo Protestants to vote for Catholic candidates, especially when it is Catholic policy to use any means to gain their ends. History

⁵ Paul Blanchard, *God and Man in Washington* (Boston: Beacon Press, 1960), p. 199.

⁶ See *Atlantic Monthly*, May, 1927.

⁷ Quoted in Edward J. Tannis, *What Rome Teaches* (Grand Rapids: Baker, 1954), pp. 22, 23.

⁸ See *Look* magazine, March 3, 1959.

⁹ Paul Blanchard, *God and Man in Washington* (Boston: Beacon Press, 1960), p. 201.

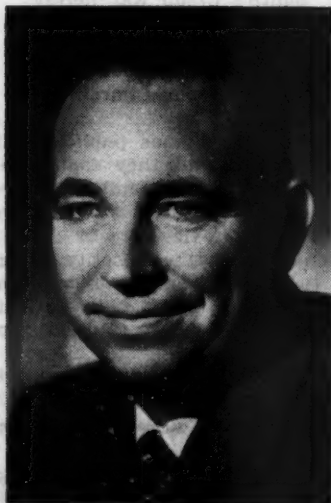
(Continued on page 11)



MY MOMENT OF INSPIRATION

I've Got Nothing to Lose

By V. B. (Vep) Ellis



WHILE I WAS in Carlsbad, New Mexico, Mrs. Laura Brooks suggested that I write a song with this title, "I've Got Nothing to Lose and Heaven to Gain." When she suggested this I immediately remembered a conversation that I had had previously that made a very definite impression on me. This incident formed the basis for the writing of this song.

The conversation was with a millionaire, a man who had accumulated a vast amount of this world's

goods, a man very rich in the eyes of the world. Yet this man did not believe in God; in fact, he spoke vehemently against God, the Bible, and preachers—anything connected with religion.

This man said that I was a fool. He told me that I was wasting my time preaching the gospel, telling people there is a God, that they must accept Him if they are to reach heaven, and that if they reject Him, they will surely go to hell. He stated that he did not believe in the Bible; he did not be-

I've Got Nothing to Lose

(And Heaven to Gain)

Words and Music by
V. B. (Vep) Ellis

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lieve in God; he did not believe that there was a heaven or a hell. He felt that preachers were only taking the time and money of the people, and making fools of themselves in the world today.

After his tirade of accusations against God, against the Bible and against churches, he turned to me in surprise and asked, "Why aren't you arguing with me? All the other preachers I have met have argued with me on this subject, but you have not even tried to answer me."

To this I replied, "I am not arguing with you because of several reasons. One of them is that you don't believe the Bible."

He immediately broke in to stress that he did not believe a word in it.

"Well," I said, "It just so happens that all I believe is in the Bible, and there is no point in my talking to you about something that you have already concluded you will not believe. My second reason is, there is no use to argue with you, for you have already told me that you know there is no God, no heaven

or hell. You have made up your mind to hold on to your theory and you are determined not to turn it loose. There is nothing I could possibly say to make you change your opinion. My third reason for not arguing is that I do not believe in lowering the dignity of my faith in God by bickering and arguing about it. I am always glad to do all that I can to help anyone that I can, but to quarrel and argue about something as precious to me as my faith in God and the Bible, I will not do. However, I would like to ask you two questions."

The man began to beam as he thought immediately that he would have a choice bit of argument from me now. He quickly invited me to shoot the questions. He was very much accustomed to asking and answering questions concerning this topic. Surely the man must have got plenty of experience through his years of blasting religion. In fact, he seemed to have an overpowering obsession that it was up to him to straighten up the world, to convince everyone

that there was no God and that anyone who believed in such a thing was completely foolish. The devil had so deceived him that he probably felt he was doing a good work with his bitter denunciations of God.

When I asked my questions, however, they did not gender an argument from him; rather, they quietened him. I asked him first, "What can I lose by believing as I do? If, when I come to the end of my life, I find there is no God, what have I lost? I am much happier believing there is a God. My life has been enriched by looking forward to meeting a great Supreme Being. I have lived victoriously because I believe in the power and sustenance of One who is able to keep, guide and direct me and to make my living worth while. Therefore, if there is no God, what have I lost? I will not have been hurt if when I get to the end of the way I find there is no God.

"What if there is no heaven? Even should I find there is none after I believed there was, I haven't missed anything, since it was not there to miss. What if after all there is no hell? It could not make any difference to me, as I am not going to it anyway."

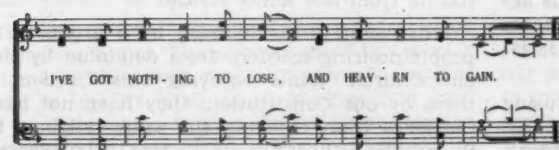
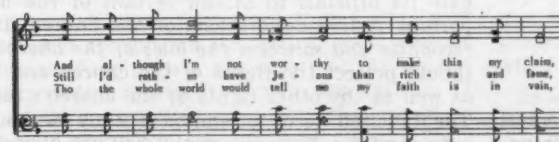
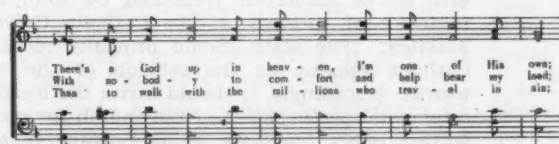
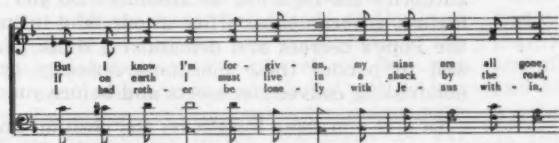
The millionaire had to agree with me that I certainly should not lose anything by believing as I do. He could not say that I would be any worse off for my belief if at the end of my life I should find things were as he had stated.

"Now," he said, "what is your other question?"

Very seriously I replied, "My other question is this: what will happen to you if you are wrong?" I paused, then added, "When you get to the end of the way, what if after all there is a God? What if after all there is a heaven and you have missed it? What if after all there is a hell and you are going to it?"

The man was stunned. He was not prepared to answer these questions. He had all the information at his fingertips for an argument against God, heaven and hell, but when he was confronted with this one sobering, solemn thought—

(Continued on page 11)



I've Got Nothing to Lose-2

How Shall the Christian Vote in the Presidential Election?

By James A. Cross
General Overseer

THE RELIGIOUS issue in the coming presidential election has evoked many inquiries on this urgent question. Requests for guidance in this very important matter dictates the reason for this article. I am attempting to set forth some statements which may enable the individual to arrive at a satisfactory decision.

Both parties are giving serious consideration to using a candidate who is a Roman Catholic. The Republican Party is giving thought to nominating a Roman Catholic for vice-president; the Democratic Party is

on the verge of nominating a Roman Catholic for president. This article is not partisan in its slant and does not favor one side above the other. *Its sole purpose is to set before you the issue to enable you to arrive at the proper decision.*

The issue is clearly stated in an editorial of the *Wall Street Journal* and quoted in the April 18 issue of *Time* magazine: "The country would do better, we think, to face the fact honestly that religion is, and always has been, a political issue and that it is not improper for it to be so . . . So let us by all means not bar religion from politics. Let us even in this campaign ask ourselves anew the ancient questions about church and state. But let us make sure we are asking them in the right way for our time." Here, then, is the issue: the separation of the church and the state.

In debating this question one may well inquire if it is possible for a Roman Catholic to separate his allegiance to his church from his allegiance to his country. Roman Catholics are taught from early youth that the pope and the church are infallible. In the event of a directive from the Pope, would a Roman Catholic president be obliged to place his religion and the orders of the pope and the church ahead of his obligation to his country? Can we not properly ask if at some time the mandates of the Roman Catholic Church would not conflict with the interest of our own country? Would a Roman Catholic president be in a position to disagree with the Pope who speaks as the head of the Catholic Church and whose infallibility and authority are regarded as absolute? Do you want the highest governmental office in our land influenced by the Pope's decrees and demands? I think you will do well to ponder these questions seriously before the nominating convention meets and before you vote.

To give you some insight on the position and thinking of the Roman Catholic about his religion, let me give you a statement published by John A. Ryan, professor of theology at the Catholic University of America: "The state should officially recognize the Catholic religion as the religion of the commonwealth. Accordingly, it should invite the blessings and ceremonial participation of the church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the most important festive celebrations of the church. It should *recognize and sanction the laws of the church*, and it should protect the rights of the church and religious as well as the other rights of the church's members." The italicized words for emphasis is my own, but please note carefully. Now, one might well ask himself if this is the kind of thinking and attitude one wishes emanating from the White House.

This country was founded by a group of religious people desiring freedom from dominion by the Catholic Church. While enjoying this freedom granted them by our Constitution, they have not barred the Catholics from enjoying the same religious freedom. By granting the Catholic Church this tolerance does not mean America is ready to accept the fact that the

historic position of the Roman Catholic Church is a theocratic church and state government *with the head of the church as the head of the state*. The religious Protestants of America are not ready to surrender their precious heritage so carefully guarded and preserved through the years. This is one reason Americans are vitally concerned about the religious issues involved in the coming election.

It may be well to consider the plight of some of the countries who recognize the head of the church as the head of the state. The condition of Protestant churches in Spain is no secret. The Bill of Rights in Spain states, "No other external ceremonies or manifestations than those of the Catholic religion shall be permitted." Because of this, at least twenty-two Protestant churches in Spain are closed. Many have been closed since 1953. Protestant marriage ceremonies are not recognized by the Catholic authorities. The Catholic Church recognizes a couple married apart from the Catholic Church as living in adultery, and any children born to them are regarded illegitimate. It is very difficult to print or distribute evangelical literature in Spain. Colombia, South America, is another example showing things that can happen when Catholicism is in power. One hundred forty-three Protestant churches have been closed or destroyed; 200 Protestants have been imprisoned and 123 have been killed.

In our own Church of God work, Conn on page 253 in *Like a Mighty Army*, reporting on the Haitian affair when our churches in Haiti were closed, stated: "It appeared to Kluzit, from the attitude of the local priests, that the persecution was fomented by the Catholics, aroused because the Church of God was gaining too much strength and popularity." All of you remember the many prayers and intercession with governmental authorities before the doors of our churches in Haiti were finally reopened. In Mexico our churches suffered persecution at the hands of Catholic mobs incited by local Catholic priests. Details of this intense, violent, and gory persecution is given in *Where the Saints Have Trod*, pages 126, 127.

When one of our former presidents appointed an ambassador to the Vatican, many of you wrote a protest to our government over its action, deploring such an appointment. Many felt that such an appointment was yielding to pressure from Catholicism and was in fact recognizing the Vatican as a state of foreign power. Your protest was effectual. We do not have governmental representation in the Vatican. If a Roman Catholic is elected president, what would be his position in sending in an ambassador to the Vatican? If representation were sent, of how much value would your protest be in such eventualities?

Many schools in the United States are operated by various religious bodies. The operations of the schools are financed by the sponsoring churches. The use of tax monies to support religious schools has long been opposed. In the event a Roman Catholic were elected president, would he favor taxation to support parochial schools?



This is an hour when all of us should fulfill the exhortation of Paul to Timothy, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1, 2). We should pray especially for all in authority and for party leaders in this very crucial hour. These coming nominating conventions need serious prayer offered in their behalf. If ever political leaders needed God's direction, this is the time.

If Catholics are nominated in the coming presidential race, you may be sure they will have the support of Catholics at the polls. If we Protestants sit idly by and fail to exercise our constitutional right to express ourselves at the polls, let no one complain if a Catholic is elected to the presidency. Let us be prepared, however, to accept the consequences which will follow.

In closing, I appeal to the Church of God to pray earnestly for our country and our church in these critical hours. We should all continue to exercise tolerance and to grant to every other religious person the same rights we claim for ourselves in this matter of religious freedom. By the same token, however, we should uphold these principles which we hold dear to our hearts and lives. Protestant America has failed to pray and seek God's aid in these trying times. Disturbances, unrest, crime, and violence are rampant. Unless we seek God for help, the only outlook is the worsening of conditions. Therefore, let us pray.

Land of Life- and Death

By Bob and Dorcas Headley

AFRICA ... THE land of life—abundant life! Life in every form one can imagine. Everywhere is life—natural, thriving, and persistent even in adverse weather conditions. This fact seemed to scream out to us from the time we put our feet on African soil for the first time. Bugs and insects of a million varieties, lizards that seemed to welcome visitors with a suspicious eye, plants—huge and imposing—out of which seemed to swarm people and people and more people!

Another fact soon became apparent also. Where *natural* life was so abundant, *cultivated* life struggled for existence. Unless there is special care and observation, the hugeness of natural life chokes and stifles the cultivated.

Now, after ten months, this fact speaks to us of a spiritual truth. African nature—superstition, heathenism, and devil worship—thrive in abundance, but the spiritual life, that life which must be cultivated and nourished, is crowded and choked by that which has had the upper hand for so long. Any spark of spiritual life in this country requires close attention, much nourishment, careful weeding, and special diets from the Source of Life.

This struggle, this contrast, becomes apparent almost everywhere we turn. From one window at night we can hear people singing and rejoicing in a typical African church service; from another we hear drums that beat for a heathen ceremony of ancestral wor-

ship or heathenish dance. One day in front of the post office we hear a minister proclaiming a message of salvation; the next day, in the same spot, we see a heathenistic funeral procession of women chanting to the evil spirits as their drunken bodies writhe in a snake-like rhythm. On one side of the road is a church with its steeple and bell; on the other side stands a worshiping woman before a tiny juju shack filled with sacrifices to the devil. Adjoining the Church of God Mission compound, a thick forest holds a number of sacred spots and shrines for ancestral worship.

The thing that weighs heavily

on our hearts is that so many of these people who are steeped in such heathenism are living all around us and we seem to be able to do so little to stop this avalanche of black humanity swinging heedlessly into hell.

Let us look at another example of the *natural* choking out the *spiritual* and, at the same time, try to correct a mistaken idea. So many people picture mission work ideally—a huge crowd sitting with eager faces and rapt attention as the missionary proclaims a story to them which they have never heard. It is true that there are many people who have never heard the story, but not all mission work is like that. We have not found that kind here. The fact is that most of the people we have tried to help have heard versions of the so-called gospel over and over, each time becoming more and more confused. Many of them have just combined their heathenistic practices with religious worship. For instance, some African churches, which, incidentally, call themselves Pentecostal, offer human sacrifices and some sprinkle water over a group of seekers to induce the coming of the Holy Spirit into their lives. Many of the people go to church on Sunday and return to their heathen villages to carry on



Rev. and Mrs. Robert (Bob) Headley

their heathen practices that Africans have carried on for centuries. The tragedy of such a thing is that they think their going to church on Sunday makes them safe for eternity because they are a member of a church. Actually, they are worse off than the out-and-out heathen and ever so much harder to reach with the true gospel. In such situations the *natural* has completely choked the *spiritual* to death.

AFTER WE had been here for a while, we learned that the government was conducting experiments to show the people the value of cultivating, weeding, fertilizing, and using proper farming methods for the improvement of their crops. At first the people were dubious, but of course the experiments are beginning to convince many that proper care and weeding will keep down the natural growth so that the cultivated can thrive.

In our own work, we have observed that with proper training and care, the *spiritual* has begun to produce. Comparatively speaking, only a few lives and hearts have been enriched and made to grow through the power of the true gospel. But oh, the vastness of the

territory available for *spiritual* cultivation. The *natural* is still rampant. Even in some of those who have had training, the weeds of heathenism sometimes spring up in alarming numbers. It takes God-given wisdom and strength to "weed" out the *natural*, the heathenistic, so that the proper nourishment from God's Word can have its effect. Any harvest represents a lot of work and energy. A fruitful spiritual harvest in Nigeria will require more than what man alone can do. The Spirit of God must work the hearts (ground) so that the seed will not be choked down by the thriving abundance of the heathenistic.

The land of life is also the land of death. Whether the *natural* or the *spiritual* survives will depend upon the kind of cultivation that is done. Some churches choose to ignore the heathenistic with a shrug and, "That's just their custom," but any real farmer knows that the weeds grow faster than the crop if he ignores the fact that the weeds are there. The Church of God in Nigeria can progress only as the Spirit of God prepares the hearts and as we can teach workers to preach the truth uncompromisingly. Workers! Work-

ers! Workers we need! We need workers with real convictions for righteousness and grace to stand on those convictions. We need your prayers and we depend on you. Don't fail us! Whether Africa becomes a land of spiritual life or spiritual death may depend upon you.



MY MOMENT OF INSPIRATION

(Continued from page 7)

What will happen if after all you are wrong?—he was unprepared to answer.

Then the man became very angry and told me that if there was a hell, he would take his chances in hell. I looked at that poor, benighted man whom Satan had so blinded and deluded that he refused to be enlightened, he refused to let the slightest ray of truth illuminate the darkness of his heart, and pitied him greatly. I said to him, "Then there is a lot of difference between you and me. I am taking my chances at the foot of the old rugged cross, because there I've got nothing to lose and heaven to gain."

A ROMAN CATHOLIC PRESIDENT?

(Continued from page 5)

is replete with instances of cruelty, murder and oppression as "an act of faith." Certainly they would suppose that the end would justify so mild a means as deception.

These Catholic aspirants do not, and in truth cannot, speak out about the Catholic treatment of Protestants in Spain, Colombia, or Italy. Why? Because that is the accepted Catholic way. Note the bold statement of the Very Reverend Francis J. Connell, a noted Catholic educator:

However much we may praise [the American system], as far as our land is concerned, it is not *per se* preferable to the system in which the one true Church would be acknowledged and specially favored.

We must not, therefore, regard the American system as the best, absolutely speaking, even though we may justly praise the liberty which the Church enjoys in our land. Above all, we may not condemn the system of concord and cooperation between Church and

State which Christ willed to be the proper situation when circumstances permit—that is, in a land where Catholicism is the religion of practically all the people and there exists a long-standing Catholic tradition. Neither should we object, at least as far as principles are involved, to the restrictions which Catholic nations of our own day are placing on non-Catholic propaganda.¹⁰

A Catholic president would either share these views and work as hard as he could toward bringing them to pass, or he would be under constant pressure from his church to do so. How long could he stand such pressure, however otherwise inclined he may personally be?

We believe in freedom of worship for all, and the years have manifested it. Can Catholicism claim the same in lands where they control according to their policies and desires?

If calling for consideration of this question is bigotry, then so be it.

¹⁰ James A. Pike, *A Roman Catholic in the White House* (New York: Doubleday & Company, Inc., 1960), pp. 51, 52.

1960 CAMP MEETING SCHEDULE

STATE	DATE	PLACE	BIBLE TEACHER	EVENING SPEAKER	OFFICIAL REPRESENTATIVE
Alabama	July 4-10	Campground, Birmingham	Charles W. Conn	Wade H. Horton	A. M. Phillips
Arizona	April 25-29	1512 W. Corona Ave., Phoenix	E. C. Christenbury	D. C. Boatwright	A. M. Phillips
Arkansas	July 11-16	Campground, Bald Knob		Wade H. Horton	James A. Cross
California-Nevada	June 20-25	Fair Grounds, Tulare, Calif.	W. Edwin Tull	C. R. Spain	A. M. Phillips
Colorado-Utah	June 21-25	Free Methodist Campground, Canon City, Colo.		Edward L. Williams	H. D. Williams
Florida	June 14-23	Campground, Wimauma	Charles W. Conn	Ray H. Hughes	James A. Cross
Georgia	July 4-10	Campground, Doraville	George L. Britt	Paul L. Walker	Earl P. Paulk
Idaho	June 13-18	Baptist Youth Camp, Post Falls			H. D. Williams
Illinois	June 20-26	Campground, Benton	George W. Alford	Wade H. Horton	Earl P. Paulk
Indiana	June 28-July 4	Indianapolis	Charles W. Conn	Raymond Crowley	James A. Cross
Iowa	July 27-31	Hickory Grove Camp, Ottumwa		Wallace Swilley	H. D. Williams
Kansas	June 6-11	Salvation Army Camp, Wichita	Billy S. Myers	Billy S. Myers	H. D. Williams
Kentucky	June 27-July 2	Campground, Lexington	Billy S. Myers	T. A. Perkins	James A. Cross
Louisiana	June 22-26	Community Center, Covington	David L. Lemons	E. O. Byington	H. D. Williams
Maryland-Delaware-D. C.	July 18-24	Campground, Simpsonville, Maryland	Charles W. Conn	C. R. Spain	James A. Cross
Michigan	June 20-25	Campground, Parshallville	Billy S. Myers	T. A. Perkins	James A. Cross
Mississippi	June 15-19	1001 Edwards St., Hattiesburg	Billy S. Myers	Raymond E. Crowley	James A. Cross
Missouri	July 11-16	Campground, Leadwood	George L. Britt	John D. Smith	A. M. Phillips
Montana	July 14-17	E.U.B. Campground, Big Timber	Paul H. Walker	Paul H. Walker	H. D. Williams
Nebraska	June 1-3	21st and Carr Sts., Omaha		Charles E. Tilley	Earl P. Paulk
New England States	July 11-17	Campground, Appleton, Me.	Paul L. Walker	Paul L. Walker	James A. Cross
New Jersey	June 16-19	Bethel Campground, 2 miles of Old Bridge, N. J.		P. H. McSwain	Earl P. Paulk
New Mexico	June 16-19	Cor. S. Ky. and Forest, Roswell	David L. Lemons	Robert Johnson	A. M. Phillips
New York	July 18-24	Glens Falls			Earl P. Paulk
North Carolina	July 4-10	Campground, Charlotte	Billy S. Myers	Dan Drake	H. D. Williams
North and South Dakota	June 27-July 4	Campground, Minot, N. Dak.	Darrell L. Lindsay	(State Ministers)	Earl P. Paulk
Ohio	July 4-9	Doyle Horst Memorial Campground, Massillon	David L. Lemons	Ray H. Hughes	Earl P. Paulk
Oklahoma	June 20-25	Campground, Chandler			A. M. Phillips
Pennsylvania	June 28-July 7	Campground, Somerset			James A. Cross
South Carolina	July 4-10	Campground, Mauldin	George W. Alford	G. W. Lane	A. M. Phillips
Tennessee	June 27-July 3	Campground, Chattanooga	James L. Slay	Ray H. Hughes	Earl P. Paulk
Texas	June 6-12	Campground, Weatherford		Wade H. Horton	H. D. Williams
Virginia	June 14-19	Campground, Roanoke	W. E. Johnson	A. V. Childers	Earl P. Paulk
Washington-Oregon	July 11-17	Campground, Woodland	Dan Drake	Dan Drake	H. D. Williams
West Virginia	June 28-July 3	Recreation Building, Beckley	R. P. Johnson		H. D. Williams
Wisconsin-Minnesota	July 27-31	625 Bridge St., Wausau, Wis.	Charles W. Conn	Charles W. Conn	James A. Cross
Wyoming	July 6-10	1613 E. 22nd St., Cheyenne	Paul H. Walker	Robert F. Johnson	H. D. Williams
Central Canada	July 27-30	3325 Walker, Rd., Windsor, Ont.		T. L. Forester	Earl P. Paulk
Western Canada	July 19-24	Int. Bible College, Estevan, Sask.			A. M. Phillips
Eastern Spanish	July 25-30	636 E. 6th St., Manhattan, New York City		William Alton	Earl P. Paulk
Western Spanish	July 17-19	1818 Rivas, San Antonio, Tex.		Antonio Collazo	A. M. Phillips



reports

Donna Love of Montana Receives first "Workers' Training Course" Diploma

Sunday School workers who have completed all five of the Workers' Training Courses are now entitled to the attractive *Workers' Training Course DIPLOMA*.

Special honor and distinction go to Donna Love of Montana whose W.T.C. diploma was the first to be awarded in the entire Church of God.

Reverend David Barsness is the State Sunday School and Youth Director of Montana and pastor of the Billings, Montana, Church of God.

Receiving diplomas along with

Donna Love were Helen Love and Irene Miller, also from Montana.

Shortly after the signing of these three diplomas, lists of persons now eligible for the W.T.C. diplomas began arriving in the National Office, and they continue to arrive.

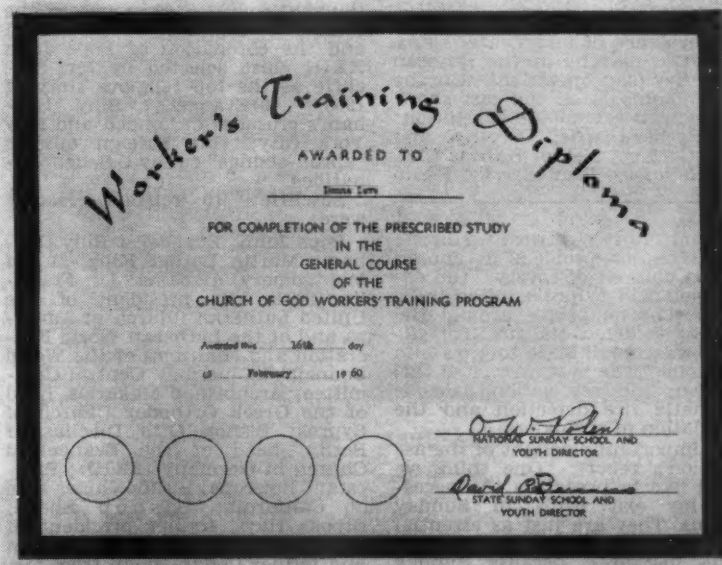
Pastors are to submit the names of all persons in their churches who are entitled to the W.T.C. diploma to their state directors. These persons must have taken *Workers' Training Courses 1, 2, 3, 4, and 5*, and hold certificates for same. The state directors in turn will submit these lists to the National Office for the issuance of the diplomas.



O. W. Polen, National Director, signs first W. T. C. Diploma



Pastor presents diploma to Donna Love and congratulates her



W.T.C. PROGRAM BEING EXPANDED

Because of the tremendous interest in the W.T.C. program, the National Sunday School and Youth Board has again reviewed it. Considered also were the future needs of our church. As a result of this consideration and study, the W.T.C. program is being further developed to cover the next *fifteen or twenty years*, if the Lord tarries. Workers everywhere are thrilled to learn that such a thorough training program for the future is being planned for them.

Now is the time for Sunday School workers who may have taken several of the five Workers' Training Courses available to complete the courses which they have not studied and thus qualify themselves for a W.T.C. diploma.

—O. W. Polen



U. S. Divers Seek Lost Biblical Cities



AMMAN, Jordan—Dr. Ralph E. Baney, a Baptist minister (right), and Dean Ryther, both of Kansas City, Kansas, check equipment before descending into the Dead Sea near Khirbet Qumran, Jordan, in search for the lost Biblical cities of Sodom and Gomorrah. Initial dives to 300 foot level disclosed traces of

a 12-foot wide road and other possible evidence of underwater ruins. After two months in the Qumran area, they plan operations near the Lisan Peninsula on the east shore. Two women are on the expedition: Mr. Ryther's wife, Dorothy, and Viola Conway, also of Kansas City.

—Religious News Service Photo

✓ Pastors—and Insurance Men—Take Note

BOSTON (EP)—According to figures compiled here at the headquarters of the National Fire Protection Association, fires destroyed church property valued at \$18,166,000 during the past year.

The figures showed a total of 4,200 fires in U.S. churches—an increase of 1,100 over the previous year. Total dollar losses, on the other hand, decreased about \$2,500,000.

Principal causes of church fires were named as defective heating systems . . . incendiaries (more so than in other types of buildings)

. . . and faulty electrical wiring.

"The major problem in church fires is delayed discovery," the association said, "since so often there are few or no people around the building to detect the fire. This also allows a small blaze to grow into a big one." The best answer to this problem, the association said, is automatic fire detection and the installation of sprinklers.

An important sidelight of the association's report: "One thing we would like to preach is the necessity for exit drills in Sunday Schools. They are just as essential as in public schools, more so in many instances, because Sunday School quarters frequently include

odd corners and rooms here and there, basement areas, etc., pressed into service to meet expansion needs."

✓ Protestant Newscaster Rates Decade's Top Stories, People

NEW YORK (EP)—A Lutheran newscaster has rated Pope John XXIII's call for an Ecumenical Council to discuss Christian unity to the top religious news story of 1959 and the decade. Richard T. Sutcliffe, producer-commentator of "Church World News," weekly transcribed radio program of the United Lutheran Church in America's Department of Press, Radio and Television, made the selection.

Sutcliffe's list of the 10 outstanding religious leaders of the 1950's began with Pope John and included the late Pope Pius XII and Auxiliary Bishop Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith.

Here is newsman Sutcliffe's list of the 10 top news stories of the decade in order of importance:

(1) Pope John's call for an Ecumenical Council; (2) U.S. Supreme Court decision outlawing segregation in public schools; (3) Protestant denominational mergers in this country; (4) Deciphering of the Dead Sea Scrolls; (5) Communist oppression of Christians behind the Iron and Bamboo Curtains; (6) Exchange visits between Russian and Western church leaders; (7) Organization of the National Council of Churches in the U.S.A.; (8) Death of Pope Pius XII and the coronation of Pope John XXIII (also selected by Mr. Sutcliffe as the top religious story of 1958); (9) Evangelist Billy Graham's crusades in London and New York City; (10) Foreign mission "apron-strings" cut by U.S. denominations.

Sutcliffe's 10 religious leaders were:

Pope John; Evangelist Billy Graham; Martin Luther King, Jr., of Montgomery, Alabama; Dr. Franklin Clark Fry, president of the United Lutheran Church in America and of the Lutheran World Federation and chairman of the World Council of Churches' Central Committee; Archbishop Makarios, head of the Greek Orthodox Church of Cyprus; Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID); Protestant Episcopal Bishop James Pike of California; Bishop Sheen; Brooks Hays, former president of the Southern Baptist Convention and former Congressman from Little Rock, Arkansas; Pope Pius XII.

✓The Farthest Are Most Faithful

NEW YORK (EP)—A survey conducted by four Lutheran Church bodies showed that members who live farther from church are more regular in their worship attendance than those who live nearer by.

The results of this interesting survey showed that congregations in which more than half of the members resided five or more miles from the church reported an average attendance of 54 per cent of their confirmed members, compared to 45 per cent average attendance in congregations with over half of the membership living within walking distance.

The study surveyed 1,081 congregations in the U.S. and Canada, and was conducted under a long-range parish education program of the American Evangelical, Augustana, Finnish Evangelical (Suomi Synod), and the United Lutheran Churches. The program is now in its fourth year of preparing a parish education curriculum which will be used in all four groups. They plan to merge in 1962 to form the three-million-member Lutheran Evangelical Church in America.

✓Major Magazine Publishers Map Pornography Fight

WASHINGTON, D. C. (EP)—A four-point program to help erase pornography from the newsstands of the nation has been proposed by major magazine publishers.

Robert E. Kenyon, Jr., president of the Magazine Publishers Association, told a House Post Office subcommittee that self-policing will not solve the problem because "the principal offenders among periodicals are not legitimate magazine publishers" but "under-the-counter printers whom the association cannot control."

To solve the problem of pornography, Mr. Kenyon suggested a program which included:

1. Enforcement of present state and city laws "by duly constituted authority." Local ordinances which have proven most effective "should be analyzed for the benefit of other communities."
2. Education as to the dangers of obscenity and the potential menace it brings into a community.
3. Enactment of new legislation aimed at placing the responsibility for obscene publications on more than the newsstand vendor or wholesale distributor or "some blind corporation that can be discarded the next day" but on the "men and women who are behind the corporation."
4. Objective, scientific research

into the effects of pornographic literature and obscenity on juvenile delinquency and crime.

Emphasizing the importance of getting at the operators who actually initiate and control pornographic published enterprises, Kenyon challenged, "If you can find some way to lay upon these men the penalties of society, not by vigilant action or boycotts, but by court procedure, you will have come

a long way toward checking the material at its source."

Pornographic magazines would not be elected to membership in the Magazine Publishers Association, Kenyon told the probers, and he explained that they "in fact, would hardly apply for membership because these purveyors of smut obviously have no interest in the many constructive affairs in which the association is engaged."

Biblical Scroll Fragments From Dead Sea Cave:



JERUSALEM—This is the cave in the steep-walled Nahal-Tseelin Canyon, about four miles from the Dead Sea, where Israeli archaeologists this year discovered two fragments of ancient Biblical scrolls and other Hebrew writings. Scriptures contain 16 verses from the

13th chapter of Exodus. The cave, 660 feet up the face of a limestone cliff, is believed to have been a refuge for Hebrew rebels after an unsuccessful revolt against the Romans in 135 A.D.

—Religious News Service Photo



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4. *Skid Row Lifeline* by Arnold Vander Meulen. (Retail price \$2.00)
5. *The Proud Waters* by Lon Woodrum. (Retail price \$2.50)
6. *So Pilgrim Rang the Bells* Life Story of John Bunyan. (Retail price \$2.50)
7. *A Land I Will Show Thee* by Marian Schoolland. (Retail price \$2.50)

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8. *Kings on Parade* by Lee Roberson. (Retail price \$1.50)
9. *The Inward Cross* by Charles Dean. (Retail price \$1.25)
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11. *Worship Aids for 52 Services* by Friedrich Rest. (Retail price \$1.50)
12. *Christian Stewardship and Church Finance* by H. W. Ellis. (Retail price \$2.00)
13. *And Jesus in the Midst* by Herman Hoekema. (Retail price \$1.50)
14. *The Wonder of Grace* by Herman Hoekema. (Retail price \$1.50)
15. *Children's Story Sermons for Today* by Joseph Murray. (Retail price \$1.50)
16. *Operation Evangelism* by Horace Dean. (Retail price \$2.95)

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19. *The Green Tent Mystery at Sugar Creek* by Paul Hutchens. (Retail price \$1.25)
20. *Captain Daley's Crew at Thunderhead Lake* by Craig Massey. (Retail price \$1.00)
21. *Red Wing's White Brother* by Elizabeth Webster. (Retail price \$1.25)

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